661 published by the Leningrad Publishing House in 1948. On the orders of Secretary of the Central Committee of the Communist Party Gei, "brigades" were formed in the Academy of Sciences, and they meticulously searched through publications, mimeographed speeches, and addresses for elements of National-Democracy. The prose and poetry, as well as newspaper articles, of writers and poets suspected of "Natsdemovshchina" were subjected to careful scrutiny and inspection. Besides those who were arrested, other, so-called "unexposed" National-Democrats, were smoked out. The attacks were transformed into persecution, and as a result of this badgering the famous Belorussian poet, Ianka Kupala, became desperate and attempted to kill himself after the manner of the Japanese samurais. School texts were leafed through carefully, and most of them withdrawn from circulation -- especially reading chrestomathies, grammars, and collections of dictations. Some were withdrawn automatically upon the arrest of the author and independent of their content, while others were banned as being considered inappropriate to the era of collectivization in agriculture and the Five-Year Plans. In the reading
626 chrestomathies examples of private farmers either in small villages
872 or isolated homesteads were not permitted. /31/ Nor were the arithmetical problems ever taken from the life of an independent farmer. The teachers themselves had to make up problems using the kolkhoz life or cooperative trade as a base. Moreover, only high quality produce or well-fattened stock could appear in the problems. Similarly, with regard to cooperative trade, only examples which affirmed its superiority over private trade could be employed. Some teachers, especially in the provinces, who were not sufficiently experienced in the subtleties of this Soviet policy were not only fired from their jobs but even arrested for using the following sort of example in a dictation. "Three lean kolkhoz cows were grazing in a meadow." All these switches and changes unquestionably had their impact upon the quality of work done in the schools, but educational leaders were held less responsible for the absence of textbooks than for using ones which were "ideologically inconsistent."

Theater repertoires were also subjected to severe inspection.
661 Everything even remotely reminiscent of Belorussian nationalism
536 disappeared from the stage, the artistic value of the play notwith-
626 standing. The First Belorussian Theater was forbidden to give Na Kupale, /On St. John's Eve/, a marvellous fairy-tale based on the national folk legend of the search for the "flower of luck" on the